SABBATH LESSONS.

Christian and Worldly Zeal and Enthusiasm Contrasted.

THE WASTE OF FEELING.

Sentimentality in Religion a Brawback to Christianity.

BEECHER ON THE APOSTLE FAUL.

Conspicuousness and Activity in Religious Work.

CONFIDENCE IN GOD.

CHURCH OF THE DISCIPLES. ERRNON BY REV. GEORGE HETWORTH ON "TRUE CHRISTIAN ZEAL."

The attendance at the Church of the Disciples | have led a pure and virious life ? still keeps pretty large, netwithstanding the increasing warm weather, Mr. Hepwortz chose his text yesterdar morning from Acts, xxii., 3tune or misfortune it was to fall into divers perplexities and troubles and dangers. The chapter I read to you this morning contains a graphic acgogue in the city of Jerusalem with the expectaman that teacheth all men against the people, could be formed in our generation and our city. St. Paul was thrust out of the Temple, the doors him to death, without trial, for his offence. The Covernor of the province, with Roman soldiers,

took him in hand and

OBTAINED FOR BIM A BEARING. The speech he uttered before that excited multitude I had the pleasure of reading to you to part. It was a very bold utterance of one who knew not compromise, of one who trusted in an Almighty arm to protect, of one who cared nothing for consequences, but everything for the truth the Holy Ghost had given him to utter, And he was himself at that moment and in the presence of that peculiar congregation a fine mostration of the subject I wish to bring before your consideration this morning. Not one of the aposiles was so thoroughly mealous in that cause and zealous, mind you, toward God. Stordy in stature, brawny muscle, with thews of steel and the heart of a and he was not likely to be intimidated by

to drive that pail home. Enthusiasm is the ONE GRAND TEAMSFILTERLS FOWER PARTS IN MEN WITH Cold natures never know what the means, show me a pulegomatic man and Pil show you one who never gets very low or very high, who simply lives for earth, feeda about t and is buried in it. But a man like Jesus Christ can so intrins that he can tread this world beneath His feet and walk in the oternal life of God, and life shall be a glorious thing to him from beginning to end. But mind you, the enthusiasm of which I have been speaking is the enthusiasm of which I have been speaking is the enthusiasm of which I have been speaking is the enthusiasm of the flag we find, curtonsly energh, that atthough enthusiasm comes with the thought of the Byonton, suit the last link was bound to self and self slone. So thus far I have spoken of the first part of my text—zeal, but not zeal toward God. If only I could transfer the zeal of dully life into reignon how should I increase the power good in the community? Men are with a work of my text—real, but not zeal toward god. If only I could transfer the zeal of dully life into reignon how should I increase the power good in the community? Men are with a which is in the section of the state of the life on the first part to the week and caring the Subbath they sleep. Religion is the institute in which so infuse anything like excetement. If you are doing a business ever so small it is easy to pour your whole soul into it, because there is money in the end. But when we ask you for zeal toward God we ask for a crusader's spirit against the evils of the community. Then we are looked at with a black

when we are you for real toward God we are for a crusader's spirit against the evins of the community. Then we are looked at with a black gaze as though we were daft. But only dear friends, I imagine it sometimes as I lie in my bed, thusking of the elements that compose the world, if only I could siter all this and

For satisfact in the Ghoren; if I only could take the energy that drives the business of the world aid but it is religion and put the indifference into our daily lie I show not what would kappen. Do you how the world binks it is right to be indifferent about religious mattere? What a curious state of affairs. You grow purple in the face in your cases of the dollar. Mark you, if I could make religious a personal thing with you is should do more good than in any other way. The trouble with religion is that it is immersional; it is not yours. As this moment from read your thoughts. You are saying, "That is true, and it applies to the man right in iron't of me." Religious is personal. It is yours. Sometimes you get enhancing the, but it is the entimeisant of Peter. That kind of religion is not worth naving. It lasts for sixty minutes and leaves askes seland. As, Peter, your religion is not worth naving. It lasts for sixty minutes and leaves askes seland. As, Peter, your religion is not so strong as you taought. Be rethered, it believe you and it can bessess a zeal toward God that shall hast till the end of eleratity. Let as may be in the sixty which it is the colonger.

when the veice had cased all the people ea-

tere i like the sacred covenant
AND SHOULED OUT "AMEN,"
God kept that promise as He keeps all promises,
and it seems to me God is willing this morning to
make that covenant with ms. O, brethren ! let us
put our indifference aside; let us be zealous toward God. Knowing His wil, let us put that will
into our daily life, and wene the shades of evening shall come, then the blessed Christ shall lift us
up, tired, worn our, sying, "Come up higher;
come, ye blessed of my Father, come into the
presence of the living God."

MASONIC TEMPLE.

THE WASTE OF FEELING-REAL MEN BETTER THAN SAINTS-SERMON BY REV. O. B. FROTH-

Rev. O. B. Frothingham's sermon jesterday morning-the last but one this summer-was remarkably brilliant. He preached on the "Waste of Feeling," He strung his remarks on the well known anecdots of the life of Jesus about the supposed waste of continents by the woman who poured them on the head of Jesus. Was the contment wasted on Him? It made him feel that He was not alone in the world; it strengthened his heart and sweetened his freings. Did the deed have no good effect on the woman berself? The perfume went back to her own heart, and from that time she was more tender-bearted, more devoted to the prophet and hero of her nation; and if, as tradition says, she was a woman of the town, who knows but what she may over after THE MANNER OF ST. PAUL'S PREACHING-SER-

WAS: E OF FEELING ON ANGELS.
"Read history," says Ruskin, "and you will find that one of the greatest causes of misery has "Zealous toward God." He said St. Paul's for-tane or misjoriume it was to fail into divers per-nterly out of sight and on evil or unworthy men." "What would the history of man have been if this feeling and sympathy had been spent on the worthiest?" be asks. It is a strong argument, but let us listen to a piea in abatement of Ruskin's con-demnation. In the Dark Ages was not the pouring ance to his thought, when some Jews, etrangers in the city, and part of the addrace immediately began to cry out, in the human heart? From the twelfth centarying, "Men of Israel, beip! This is the tury pass over to the nineteenth. Last Wednesday was a day appointed by the against the law, against the synagogue," and Pope for the commemoration of the twen-then a mod was formed almost as easily as it tieth anniversary of the first appearance milhous of Catholics the world over might pour were shut and the crowd were bent on stoning out one great flood of emotion over this great Now consider that this was done under the influence of the greatest spiritual power of the world. Take in, if you can, all the circumstances of the case, the amount of feeling gen-

stances of the case, the amount of feeling generated, the object on which it is spent, and is this outpouring of creation wasted or used.

WHAT GOOD DOES IT DO.

Can it help the sacred heart of Jesus? can it make it more unuterably tender and sweet? Or does it do any good to those who offer this tribute? Does it strengthen, sweeten, cerve, soften the brease of those pouring out this wealth of precious feeling? Consider that it there is anything needed by Catholics, be it Ceiucs or Southern Europeans, it is self-reliance, and is it not a waste of reening for them to go to supernatural sources of insignation instead of seeking them within? Is it is ey that all this feeling will do anything toward mitting of this fearful incubus of smean error and guilt pressing down a on a of moral error and guilt pressing down a on a certain portion of the Catholic population of America?

America?

Here, then, we have a specimen of this waste of feeling. Protestants do the same ining, however. The tributes of overwhelm'n veneration to Jesus and the constant outpouring of heart and mind upon this afford shother his stration of it. It is done at trust expense.

Western Contract Cont verely limited to the most necessary operations, allow no rambing of medical students, but insist upon scientific operators proceeding with definite

objects.

To give hight to these in the dark, to infuse gladness into the sat heart, to lift up the downtrodien—these are all worthy objects of feeings. Rossin spoke the truth when he said that scalpture, painting and maric had wasted their feeling upon imaginary objects, provided by religion and theology. "Way paint a Madecua when by your side is your loved wire, your sweet sister, whom you can point? Here are the earth, the flowers, the animals, the insects, the flowers, the monitains—go out and paint them," say the pre-Repnselite. "Paint the sky as your sone it," they say, "for the ancients painted it not as it was, but as it dognt to be to form a good background to a saint." (Laughter, The arts as practiced to day waste the resings no more on said and angels out save them for the resilies of life. And so I say do not waste your feelings on moreal, on imaginary things, love that which in beautiful honor what is honorable obfere you and your loves will be sweeter and oction, and fillstory will read all the more beautiful to those who come after you.

MEMORIAL PRESENTERIAN CHURCH. CONSPICUOUSNESS AND ACTIVITY-SERVICE BY DR. ROBINSON.

be comprehended by the congregation. The preactier commenced by a reference to the authorship of the seventy-fourth Fraim.

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The preacting commenced by a reference to the authorship of the seventy-fourth Fraim and the meaning of the seventy-fourth Fraim and the meaning that the day of percentaves has passed away, and that the day of activity has come. By this he mean to the framous minist work, and by his works be judged. If his most work, and by his works be judged. If his most work, and by his works be judged. If his most work, and by his works be judged. If his most work, and by his works be judged. If his man his possible to be considered by the fire the his man to be a treat the man of the meaning of the decided by a strength of times past treat in the Bostion of a man in society who linder the section of the consequence of the consequence his man, or famousoes that they seek. "By their words ye small judge them." If a man would be a suncere follower and worker a for the Lord Jesus Christians. A man that is a worker in the field and who is constantly teaching by his life and his acts the word of God can ban to be suppressed. He cannot be kept back, he must come to the front, and the more will be be made famous. Whatever way we must come to the front, and the more will be be made famous. Whatever way we must come to the front, and the more will be be made famous. Whatever way we must come to the front, and the more will be be made famous. Whatever way we must come to the front, and the more will be be made famous. Whatever way we must conceined that by it much good can base to make the more will be the made famous. Whatever way we complete the meaning of the word act

PLYMOUTH CHURCH.

MON BY THE REV. HENRY WARD BEECHER. It is no figure of speech to say that Mr. Beecher came up smiling, which means simply that the reverend gentleman ascended the platform of Plymouth church at the usual hour yesterday morning with a genial and pleasant look, in presence of the greatest throng that ever crammed that fam us edifice. The variety of summer bonnets with all their flowery trappings gave the interior of the building the appearance of a conservatory, but in this instance it would seem that the tender plants might be crushed for want of room. Never was there such

A RUSH TO PLYMOUTH CHURCH. It was to be the last morning sermon before the momentous verdict which is to decide the fate of the great preacher, and apart from the solld phalanx of the regular and trusty attendants, SERMON BY THE REV. PATHER CHISOLM, OF thousands, doubtless from motives of ciriosity, were auxious to see and hear the man whose name has become a household word throughout the globe. It was anticipated by some, indeed, that he would make some allusion, indirectly, perhaps, to the trial or its results, and accordingly a dense crowd assembled in the vicinity of the church even before the doors were thrown open. At 10:30 o'clock standing room was at a premium and

TIP-TOE SPECTATORS

on every hand, but especially near the entrances waited in patient expectation for the words that were to compensate them for their discomfort. Every eye was rivered upon Mr. Beecher as he took his seat in front of the sea of faces. But those who came to hear the scandal case referred to were doomed to disappointment, for in the course of his lengthy and brilliant address not once old he even bint at it. Yet the immense audience was held spell-bound by the magic words fresh and vigorous and apparently not much weighed down by the course of surrounding

He had no rower ever the soms of men, but at the name of Jesus every knee shall bow. The reverend g mil-man dwelt at great length upon the power of good toward evil and the grand and noble results of self sacrince. Real heroism showed itself conspicuously in the fact of returning good foy evil an sharing in the sorrows and similations of others. This was what Carist did throughout fits entire life. There was by no means the same ment in This wood towing the food, and the pure loving the pure, as in sustaining and comforting the father and discressed. The preacher almost, in patient terms, to the self-sacrifice and devotedness exhibited in the recent purgiary case in Brooklyr, where the wife of the man who so notely deconded his nonsenoid from the robber disclayed such heroism to save him. Be interested by several examples the grand and magnished of self-examples the grand and magnished selects of doing good for others and bearing their burdens, whatever might be their condition. He also shuded to

This Exclaim Martyne,

when England was made bloody, and that blood, he said, made good manure for soots, fie contended further that the Courch oil not make Christianity, but that Christianity kept the Courch alive. He believed, moreover, find if thad not been for the Bable there would have been no Church at all. After adverting to the sufferings of Christ for manking, and to when Paul had chiled attention, be becought the congregation to continue their raith in the power and wiscom

called attention, be besought the congregation to continue their faith in the power and wisdom I God.

After a brief prayer the singing of a hyper trought the proceedings to a close. The vast conbrought the proceedings to a close, gregation then slowly dispersed.

SIMPSON METHODIST EPISCOPAL

CHURCH. DAVID'S CONTIDENCE IN GOD-SERMON BY REV.

W. D. DAVIS. Rev. Wesley D. Davis, pastor of the Simpson

Methodist Episcopal church, in Clermont avenue, Brooklyn, yesterday presented an eloquent discourse from David's lamentation, found in Psalm lyxi., 18-"Now also when I am old and gray headed, O God, forsake me not; until I have shewed thy strength unto this generation and tay power to every one that is come."

The minister in opening his discourse explained that the aweet singer of farnel uttered

support us, we, who in he strength of times pastrented upon ourselves, call again upon Him. Not
so with this man, he still trusts to the field oil his
youth and his manhood—he thought that
he was dependent upon the ministrations
of others—that he must trust in the firmness of
other nands for Support. He was a lonely man
now—desenceless and deserted, and that strange
softude that comes on the soul in advanced years
he felt; so it comes upon you; you will some time
come to know you are lonelier than ever before;
you don't see as you used to see; you don't feel as
you used to feel; and with that loneliness that
can only be appreciated and understood as
David's experiences taught him to understand,
you will like him cry out, "Now also when I am
old and gray-headed, O God, forsake me not!"
The pastor dwelt at considerable length upon the
subject of man's neglect when not in need of
God's guidance to seek his aid, and analyzing the
words of the text showed that the prayer of
David was not a selfish one, that he wished to be
delivered from his tribulations that he might
to this generation. God's strength, Mr. Davis
said, is shown in man's character. See how He
balances the considerable in the true man, and
there is no higher apocalypse of God than is to
be found in His Divine strength and character manifested in man's everyday life,
You will find in this book of Pasilma
records of David's struggles, but as
you pass the mindle of the book you will find his
cancer brightening, until at the end we find a
grand chorns of anthems and halledighs. After relering to David's efforts to show to others the
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the goodness of God. There is a man bowed down with angulsh and groanings. Look at him, whilning above his crosses, moaning over his cares; no hopefalless, no strength, no enrapturing. He is boved down like the slave being whipped back to its labor. In David we have a man nopeful relying upon God. He knew that his psaims were destined to caser others, that God was using him to make the Divine power known to all generations. After referring to the fact that David, John and other servants of God yet speak to man through the medium of the Bible the minister asked, "Is it not a consciation to know that having held tightly upon God's truths we are setting an example to be a power for God?" That you are old is true; if you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you waked with Him you have grown gray as you may be aged and humble as you are to-day; but being and living in the power of God you shall at last live in the high hereafter without trouble, young as threase, speed on; young lorever. young lorever.

ST. PATRICK'S CATHEDRAL.

CANADA-EXCELLENT MUSIC. At St. Patrick's Cathedral yesterday the principai service was brief as possible, owing to the summer weather. The congregation was cut of the church before noon. This was in part due to the good nature of Mr. Schmitz, the organist, who barely covered the leading requisites; but the music was very fine, the singers, perhaps, doing their best, as they were not much fa-tigued. The mass sung was Leprevost's. In the "Credo" the two beautiful solos were admirably rendered by Mr. Bersin, the tenor, and Mr. Urchs, the baritone. An especial feature was Mme. Bredeln's singing of one of Schmitz's "Salve Reginas,"

delh's singing of one of Schmitz's "Salve Reginas," the lady being in excellent voice and almost devotional in the carnestness with which she old her part. After the elevation Mr. Schmitz played Baptiste's beauting organ solo.

The sanctuary had an imbosing appearance, several piests assisting at the service, and an unusual number of altar boys attending. The groupings, whether accidental or designed, were very fine. Vicar General Quina, Rev. Father Kearney, Rev. Father McCabe, Rev. Father Chisoim and an associate member of his Order from Canada occupied seats within the sanctuary. The ever pleasant signt of the boys in cassock and surplice, some sitting at times in clasters on the altar steps and others more solemnly arranged on altar steps and others more solemnly avranged on chairs around, added to the beauty of the cere-

the sermon was preached by the Rev. Father The sermon was preached by the Rev. Father Chissian, a deergyman who wears a very long beard, and who or that reason was rather a curnestry to the congregation. Father Chissian read the ejistic and gospel of the day, the meaning from which be took was the inculcation of forgiveness of our enemies. This fruitful theme, the preacher said, had been often presented to his hearers, but it would bear repetition, for it was necessary to take up constantly some one or other of the Savour's teachings and meditate on it. Several times the preacher alluded to the fact that one's own happiness in his was woderfully advanced by this peacein state of mind toward our neighbors, and Christ put the teaching in the mot empastic form, for it was His command not only to leve our neighbor, but held to hate an enemy.

CHURCH OF THE INCARNATION. THE CONCEIT OF PAUL-SERMON BY REV. MR. BROOKS-APPEAL FOR AID FOR EPISCOPALIAN-

At the service yesterday morning Rev. Mr. Brooks, the paster of the church, was assisted by the Rev. Mr. Kearney, a colored Episcopal minister of the diocese of New Orleans, who has come North on a mission to obtain money for the Colored Episcopal church in that city, which is very much

Mr. Brooks took for his text the passage from Acts, vi., 9. He said that when we see the evils of a substance we are often apt to believe nothing can be good in it. It is the same in morality, and we dislike a man who is shrinking only less we dislike one who is always poshing himself forward, determined to make himself prominent and noticed by everybooy. Paul certainly never failed for want of boldness, and yet never put himself forth where his efforts were not needed to the extent of injuring his work among the nations. It is not that he lacked self-esteem, but with the conceited man it is different and more noticeable. St. Paul wished that all men might be as he was; some influence among our fellow men. We have, as it were, little armies which each of us control in different directions. But how would it appear if we did not lead our men where we wanted them to go? Leaders must always go where they want their leilowers to go. It was in this sense that he wished all men were like himself. He did not ask others to go where he would not go himself. This gave him a right to ask all Caristians to do as he did. This makes our work practical. I have no doubt the world would be better if we were always willing to do what we want others to do. Good and bad men can make others like themselves. But it is just as likely to improve the bad man. Fancy the effect of his seking others to do as he did. Would it not turn his thoughts to the evil of what he was coing? Womed it not cause a change of heart? It is good also for fathers and mothers who will say, "I want my children to do as I do." It makes them really sax themselves it has are deing right. It causes a donor among them whether their principle of always seniong their children to church and Sunday school when they do not go the miscipes is the right one.

After the sermon the reverond gentleman introduced Mr. Kearney, some influence among our fellow men. We have,

After the sermon the reverend gentleman intro-duced Mr. Acarney.

THE COLORED CLERGYMAN
from New Orleans, in a few well chosen words,
saying that re came well recommended by emi-neat gentlemen, and that the ebject of his mission

from New Orleans, in a few weil chosen words, saying that he came well recommended by eminent gentlemen, and that the object of his mission was a good one.

Mr. Kearney made a short address on the subject of his mission. He said that colored Episcepalians in New Orleans were in urgent need of something to resene them from the darkness of superstition. They had no adequate means of learning Carlishanity, and were being drawn away by that gorgoous pageantry of the Catholic Church, waiter they would account follow team go into the worship of other sects which did not appeal so powerfully to their fancy. It was a matter of urgent want and should be immediately attended to. The reverend gestleman throught that in New York he should have some help, as it he did not he should begin to despair. This was a city in which Ephicopalianism was very powerful and he trusted they would help him. The cuitzens of New Orleans and subscribed \$2,500 and \$2,500 were yet needed to make up the sum absolutely necessary. apsolutely necessary.

CHURCH OF THE SACRED HEART, these werds when trials and tribulations were | FIRST MASS IN THE NEW CHURCH-SERMON BY

menced yesterday with most elaborate ceremonies. The congregations attending at the several masses filed the church in every part. During the day there was a constant stream of worsalppers pearing into the edifice. In the evening a sormon was preached by one of the Redemptorist lathers.

FIFTH AVENUE COLLEGIATE RE-FORMED CHURCH.

DR. ORMISTON ON "RATHER SEEK YE THE KINGDOM OF GOD."

The Fifth Avenue Collegiate Reformed church, corner of Twenty-minth street and Fifth avenue, was only fairly attended yesterday morning, the advent of genial weather doubtless having a good deal to do with the thinning out of the congregation. After the usual preliminary exercises of singing and prajer Rev. Dr. Ormiston, before commencing his discourse, announced that, con-trary to the usual custom with most churches, services would "be held in this church every Sabbath throughout the entire summer." The subject of the sermon was in reality the paramount importance of the welfare of the soul, the text being taken from the tweifth cuapter of the Gospel according to St. Luke, thirty-first verse-"But rather seek ye the kingdom of God and all these things shall be added unto you." Dr. Ormiston said that the point of his remarks would binge upon the one word "rather" in the text. The whole chapter was a grand sermon, by one of the greatest of all preachers, and on a topic of the greatest importance to every Immortal soul. In it was presented the desirability and, indeed, the necessity of sincerity rather than hypocrisy, of liberality rather than covetons-ness, and of the superior importance of the interests of the soul over those of the body. The differences between secular and sacred, between spiritual and material interests were here clearly and distinctly defined as well as the difference between the treasure here on earth and the treas-ures of neaven. That both of these treasures may be secured we do not deny. The treasures of the

and distinctly defined as well as the difference between the treasure ere on earth and the treasures of neaven. That both of these treasures may be secured we do not deny. The treasures of the present life are

and it is not incompatible with their accumulation that we may also gather to our souls spritual enrichment. A man may devote his whole life to the storing up of worldly goods or to the attainment of meral excellence. The accumulation of earthly treasures of any kind is in a man's life a dominant force. Equally so it is in the other case a great power, raining over the souls of men and lifting them far above the grovelling passions of the earth. When we speak of the things invisible we do not always mean things in the future. Love and purity, latth, hope and charity are invisible, but they are present with us in this life, and I thank God for it. We speak of these things as between the heavenly and the earthly. The one tends to spritual illumination and elevation; the other darkens the intellect, debases the affections and lowers the man. The supremacy of the spiritual is per ectly clear and the wants of the soul are always paramount to every other interest. All things which God has made are right and good in their place. The earth and sky, the birds of the sown image and made nim to rule. He gave him power to rule over all these things and constituted his spiritual nature to chief force on earth. You may trample under foot its proud prerogatives, but the soul of man will still years for something higher than the earth and things earthy. Now, it is the real centre, whether we see it or not. All our greatness is derived from this spiritual nature and all things converge to it. Blind as we may be not to see it, all of the Interests of the soul of man will still years for something higher than the earth and things earthy. Now, it is the real centre, whether we see it or not. All our greatness is derived from this spiritual nature and all things converge to it. Blind as we may be not to see it, all of the In

SIXTY-FIRST STREET METHODIST EPISCOPAL CHURCH.

SERMON ON THE "HERITAGE OF THE GOOD" BY THE REV. BOBERT HAZLETON-"WE SHALL SEE HIM AS HE IS."

At the Sixty-first street Methodist Episcopal church, yesterday morning, the Rev. Robert Hazleton, delegate from the Irish Wesleyan Conference, preached a sermon on "The Heritage of the Good." His text was taken from the first epistle general of John, third chapter and second verse. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like bim, for we shall see bim as he is." preacher began by speaking of the great privilege spoken of by John, "Now are we the sons of God." This, he said, meaneth a spiritual relationship between man and his Maker. "It doth not appear what we shall be," for we shall be like him, and who will say what He is like? We will be like Him, and thus we shall see Him doth not appear what we shall be," for we shall be like him, and who will say what He is like? We will be like Him, and thus we shall see Him as He really is, When man has been resurrected from the dead with body, without spot or blemish, he shall be made like usto Him who rules beyond the heavens, and on waose sceptre hangs the universe. There can be no doubt that the greatest part of the happiness of heaven is in being permitted to see God as He really is; to know His infinite nature, and to comprehend His superabundant love for us, the love which induce! Him to give up as

bundant love for us, the love which induced Him to give up as a Sacaiffice for our redemption. His only and most beloved Son, in whom He was weil pleased. When, in the resurrected state, the elect shall indeed be foll of happingss, they sand dwell among scenes which the eye hath not seen, and an idea of which had not entered into the mind of man. All these joys are only for those who have been good, and who by their goodness have been admitted into the family of the Lord and anopted into the household of divine grace. This goodness is to be sought after and gained day by day, until at last we may be able to have our little clean.

day by day, until at last we may be able to
READ OUR TITLE CLEAN
to heaven and have the assurance that Jesus,
the sweet Saviour, will take us to His bosom and
beal our imperfections; that He will allow us
the ecstasy of seeing and knowing Him. Is it not because we know that those who have gone before are happy in His presence that we do not wish taem back? We mon a for our lost and loved ones, and yet, if we had power, we would not bring them back to earth to too and sinfer. Their work is over and we let them rest in the peace which is the reward of goodness and holy chorts. As we know this to be the reward of those who have left the vale of tears we hope for the same joy for ourselves when we depart. If we have practised goodness we are, indeed, full of happiness when we recall the words of John, "for we shall see him as he is."

A MUNIFICENT DONATION.

Bishop Corrigan's appeal to the clergy and latty of Jersey City for the establishment of an orphan asylum in that city has been most generously responded to. About \$5,000 have ocen subscribed by a few wealthy Catholics. But the most munificent a few wealthy Catholics. But the most munificent contribution has been made by a gentleman who, in the spirit of true Christian charity, positively jorbids the publication of his name. He has purchased the house and grounds interto occupied as a "dome for the Friendiess" (a purely Protestant losattution), for the sum of \$50,000, and has presented it to the pastor of St. Michael's parish, Rev. J. De Corcillo, to be used as an orphan asymm. This domation recalls the bequest of the late Mr. Boyle, of Jersey City, who bequeathed property amounting to \$40,000 to be devoted after property amounting to \$40,000 to be devoted their the deain of his window and dangstor to the support of the Roman Catholic orphans in Jersey City. A tumor has been in circulation furthy the past week that the interest in the latter property has been sold for \$5,000.

EXPLOSION IN JERSEY CITY.

The services of pestoragon, and the services of pestoragon of the services of pestoragon and the services of pestoragon of the services of the services

VALUABLE CATTLE.

AN ENGLISH MILLIONNAIRE EXPORTING OUR BEST ANIMALS FOR BREEDING PURPOSES IN THE OLD

It is presumed that the finest lot of "short horned" cattle in the world are now in temporars quarters at No. 97 Pavonia avenue, Jersey City-They number fourteen in all, and have been so lected by competent and experienced buyers from every part of the United States and Canada, at the almost fabulous cost of \$125,000. They are the property of Mr. George W. Fox, the foreign part ner of Mr. A. T. Stewart, of this city, and will be shipped by the steamer Holland, of the National line, on Thursday next, to England. Of the four teen valuable animals, three are from Kentucky, eight from New York, two from Indiana, and one from Canada. The

TWO MOST VALUABLE BEASTS are from the celebrated plantation of Mr. A. J. Alexander, of Woodland Park, Kentucky, and for them Mr. Fox paid the sum of \$30,000. One is a buil, and the other a heifer. For the formes \$12,000 was paid, and for the latter \$18,000.

The following is a catalogue of the stock, and a running commentary upon the individual merits and the pedigrees of the valuable animals:-

running commentary upon the individual merits and the pedigrees of the valuable animals:—

DUKE AND DUCHESS OF ARDRIE.

Twenty-fourth Duke of Aldrie (1,725) was calved November 39, 1871; sired by tenth Duke of Thorndale (28,468); dam, thich Duchess of Aldride, by Reyal Oxford (18,774), and tracing back through Duchess fifty-fourth, by second Cleveland Lad (9,046), to the original Duchess, by Favorite (252). This grand ould is of immense substance and size, is supera in quanty and ananding. Afterlong and careful searcoing it is found that it is impossible to point out a stagle fault in him. Ho is massive, heavy fleahed, wealthy all over, and wonderfully develoned for his age; his outshouder, fore-flank, crops, iour, reands and "iwis: extraordinary. Although in ordinary breeding condition, he is beautifully and evenly cover with flesh of the fluest quality. His produce a are excellent, proving his great claims as a sirrand there is no doubt that his loss will burgestly left in this country. He weigns 2,300 lbs. his girth is eight leet four inches, and he is eight feet two thoies in length.

The twentieth Duchess of Airdrie was calved Jaouary 8, 1874; is an own sister to the built and very similar to him in every respect (a strong proof of the truth of breeding in pure blood). Hei luxuriant coat of mossy fair is even and perfect, her flesh is thick and her nead finely chiselled, though her norms have been allowed to grow baddy. These Duchess attimals are from the celebrated Woodburn herd, belonging to A. J. Alexander, Spring Station, Ky., so well known all over the world, \$20,000 being the price paid for them. Alexander, however, much more than this sum has been off-red for them and reused by Mr. Fox.

Miss Weley Thirty-second, red, calved February 9, 1874, also from Woo loure, sired by Fehr Duke of Thoradale (28,450), dam Miss Wiley Firteentb, by Royal Oxford (18,174).

Whey Duchess Second, red and a little white, calved March 16, 1870, dam Duchess Pauline, by Oxford Lad (4,220); bred by A. Hood, Hampton, Lexingt

by A. Hood, Hampton, Lexington, Ky.
These Misses whey trace back to Miss Mason, by Falstaff (1,983).

Damask Second, roan, caived March 16, 1816, sired by Millbrook (8,620), dain Damask, by Mostrooper (5,025), bred to Sixts Duke of Moriey.
Third Princess of Oxford, roan, caived May 3, 1873, 81red by Baron Bates Third (11,332), dain Rosedaie, by Third Princes of Oxford (6,682), bred May 25 to Earl of Seasan.

Sixth Princess of Oxford, roan, caived Angust 17, 1874, sired by Baron Bates Third (11,332), dain Oxford Rose, by Prince of Oxford (3,308).

Third Princess of Thorndale, roan, caived September 25, 1874, sired by Second Bute of Hilburst (12,863), dain Princess of Thorndale, roan, caived Marquis (14,564); dain, Airdrie (Princess), by Duke of Dandale (5,565); bred to Constantine (13,709), 5th March, 1875.

The Princess family are becoming the greatest rivals to the Duchesses and will be eagerly sought after ere long to cross with the latter. They are of great individual ment, showing fine character. The above lot are grand specimens of the tribe, of uniform excellence, great frame, deep girth, heavy flesh and periect symmetry; all of them beautiful roans. The family are of two strains, running through the Taberoses of the Lady Sales down to the foundation cow Princess, by Favorite (252). They are from the well known herds of J. W. and C. F. Wassworth, of Geneseo, and General Curtis, o. Ogdensborg, in this State.

Mazurka, of Lyndale, red roan, calved October 2, 1850, bred by Colonel Mazurkas.

Mazurka, of Lyndale, red roan, calved December 16, 18774.

Oakland Mazurka, red, calved December 16, 18774.

(18.774).

Oakland Mazurka, red, calved December 16, 1874, stred by second Duke of Hillnurst (12,898), daugnter of No. 10.

Mazurka Second, of Oakda'e, red roan, sired by Malcolin (8,878), dam Mazurka Eighth, by Albica The Mazurkas are very fine sappy cattle of very

The Mazurkas are very fine sappy cattle of very fashionable descent, sil running down to Imported Mazurka, by Harbinger (10,279), No. 12. The present lot are from the fine. George Brown's herd, at Bow Park, Ontario, Canaras.

A very fine bred Fidget cow, "Finesse," foar, calved January 10, 1809, stred by Millibrook, dain Fidelity, by Desdichado (5,501), tracing back to original Fidget by Second Earl of Darlington (1,945). This cow is forward in calf to Second Duke of Ouerlat (9,229).

of Oneida (9,925).

A Kirkivington (third Duchess of), roan, calved April 25, 1873, stred by Second Duke of Gneida (9,925), dam Kirkivington Intreenta (back to Kirkivington by Northumberland), (1,940).

An Australia Thriteenth, roan, calved October 9, 1871; sired by Fourth Grand Duke of Oxford ber 9, 1871; sired by Fourth Grand Duke of Oxford (5.734), dam Australia Fourth, by Reynolds (6,115) down to Spiendid, by Matchem third (4,420). This is a remarkable specimen of a family not generally known in England. This very choice selection of our purest and

This very choice selection of our purest and best pedigree stock cannot fall to raise our pressure in the old country. They have been chosen tor personal merit and are to join one of the most important herds across the Atlantic.

It is no easy matter to ship this valuable lot of animals, and therefore Mr. Fox and his numerous agents are personally superintending the preparations made for their accommodation on the steamer Holland. Numerous carpenters are preparing stalls between decks, which will be heavily padded, so that no matter how much the vessel may roil and toss the salety of the animals will not be in danger. The sing will leave next Thursday, and the animals will be conveyed from Loudon to the estates of Mr. Fox, located at Lichfield. Staffordshire, and at Winslow, Cheshire, which are among the largest and most celebrated of langing stock larms. are among the largest and most celebrated of linglish stock larms.

TWEED'S SABBATH.

HOW HE SPENT THE DAY-THE PROSPECTS OF HIS BELEASE.

Ex-Boss Tweed passed the day yesterday in his faland home in the usual quiet manner peculiar to the inmates of such institutions. He was, however, visited by several of his immediate relatives, who endeavored to avoid attracting any notice in regard to their movements by conducting themseives in the most unostentatious manner, both in their going and coming as well as during their sojourn on the Island. One of the counsel engaged by the fallen chieftain to defend him in the new soits also visited his client and held a long consultation with him, but with what result could not be ascertained.

Warden Fox stated that Tweed declined to see any one other than one or two of his relatives and his counsel, and that, such being his wish, he was compelled to coserve it the same as he would in the case of any other prisoner. Tweed, he said, is treated the same as every one else under his charge. He is in excedent health and appeared to be quite happy and cheerful. Warden Fox stated that he could give no idea as to when the prisoner would be released, as he had received no official order as yet which directed him to ser

The delay in Tweed's releasa is said to be on so count of some irregularity in the remittitur. This, bowever, is looked upon by both Tweed and his counsel as bost for their interest, as it affords them the opportunity to secure the necessary bondsmen to perfect the heavy bull bonds required in the new proceedings. It is stated that bondsmen have been found who are